to the qualities and features of man's character, which are undoubtedly pleasing and praiseworthy in themselves; and they have taken great pains to explain away those numerous passages of G-od's Word which " accord to human virtues those praises which could not be accorded to them in a system which denies all moral value in the actions of men."*

In particular, we have seen, (1.) That the conscience retains in the human mind its original claims of authority. The law is broken, but it is still binding. Then, (2.) There is room in the depraved heart of man for the play and exercise of all the high talents and susceptibilities with which man was originally furnished. (3.) There are still in the human mind many amiable and benevolent qualities. (4.) There are actions of moral honesty and integrity, and even of religion so called, performed in obedience to the conscience. But over against these truths we have to place an equal number of others. As, (1.) While the conscience asserts its claims, these claims are not attended to. (2.) The powers and sensibilities of the mind are abused and perverted. (3.) The affections are not under the control of right principle, and, in particular, are not directed to G-od as they ought. (4.) The actions, whether of morality or religion, performed in obedience to the conscience, are performed in obedience to a perverted conscience; and so there is something defective in the actions themselves, while the general state of the agent being depraved, we cannot approve of the agent in the acts.

It is of the utmost moment that the doctrine now expounded be distinguished from the miserably low and grovelling views of those who would represent all and each of mankind as utterly selfish and dishonest. This is an opinion, learned not in the school of religion, but in the school of the world. It prevails among the low-minded and the suspicious, and in those ages

and states of society in which men's sentiments have been debauched by reigning profligacy, (the most selfish of all the vices, though it may seem the most generous,) or utterly prostrated and perverted by the disappointment succeeding a period of great public profession of generosity which has turned out to be hypocritical. Men judge of others by themselves; and the selfish cannot be brought to believe in the existence of disin-